



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

PROCEEDINGS
OF THE
AMERICAN PHILOSOPHICAL SOCIETY,
HELD AT PHILADELPHIA, FOR PROMOTING USEFUL KNOWLEDGE.

VOL. XXVIII.

JULY TO DECEMBER, 1890.

No. 134.

Obituary Notice of Daniel Raynes Goodwin, D.D., LL.D.

By J. Vaughan Merrick.

(Read before the American Philosophical Society, November 7, 1890.)

It is impossible within the limited compass of a memoir like this, to present a complete picture of the life and character of a man so pure, so strong, so gifted, so impressive in his influence upon the world in which he lived, as those of the subject of this sketch.

Many of the circumstances which moulded his earlier years have sunk into oblivion, and through the passing away of his contemporaries cannot be revived. We must be content therefore to gather up the fragments which remain, and to fill out the outlines with the more abundant records of later years.

Daniel Raynes Goodwin was born, April 12, 1811, in North Berwick, Maine. His father, Samuel Goodwin, was a farmer who also owned and worked two mills at the Falls of Negutaquis, on the outskirts of the town. He was a sensible and good man, who, after rearing a family of nine children, died in 1855 at the age of ninety-two. His mother was Anna Gerrish, who survived her husband about one year. On both sides Mr. Goodwin inherited sterling qualities; on the father's side had been men of mark for integrity, courage and patriotism, and on the maternal side, college-bred men for generations. The homestead was so situated as to present meagre advantages for school education. The nearest neighbor lived nearly a mile distant, and the nearest school-house, which was opened only about ten weeks each year, was still farther off. In those days, in New England, sparsely settled and poor, except in the cities and towns, school advantages were few, and were pursued under many drawbacks and hardships. Wherever possible they were supplemented by home teaching. Fortunately in this case, the eldest sister performed this office during the winter evenings. When fifteen years of age, he was sent to the Academy at South Berwick, and later on to Limerick Academy. In 1828, then

seventeen years old, he entered Bowdoin College, at Brunswick, Me., and notwithstanding his limited preparation, he speedily took and maintained throughout his college course, the first place for scholarship, as well as for natural powers. It is stated by Rev. Dr. John Lord, one of his schoolmates at Berwick Academy, that his class were all older than himself, yet that he at once took the lead, and being ahead of his teacher in classics, really taught himself Greek and Latin. He adds that he (Mr. G.) had great precocity of talent in every study to which his attention was turned, and was regarded as a sort of intellectual prodigy by teachers and scholars alike. He graduated at the head of his class at Bowdoin, in 1832, and was appointed master of the Academy at Hallowell, Me.; soon after which, in 1834, he became a member of the Theological Seminary at Andover. In 1835, he was called from Andover to Bowdoin, his Alma Mater, as tutor under the late Henry W. Longfellow, professor of modern languages. Soon after assuming the duties of this position he was elected to succeed that eminent man, who had resigned the chair. Some faint conception of his abilities and attainments can be drawn from the fact, that such a choice should have fallen upon a man of only twenty-four years of age. Diffident of his own powers, however, and resolved to fit himself more thoroughly for his post, he at once proceeded to Europe and spent nearly two years, studying the structure of the language and the literature of Spain, France, Italy and Germany, and maturing his knowledge of philology, which then and always was with him a favorite study, and one in which his intellectual powers were strengthened and polished. In 1837, he returned and became an active member of the Faculty of Bowdoin. It is the testimony of Mr. Nehemiah Cleaveland, in his history of that institution, that "As a teacher and governor, he was assiduous, fearless and most efficient, inculcating by example as well as precept a liberal culture. Possessing a mind singularly active, clear and comprehensive, with great acumen and power of analysis, it is not strange that metaphysical and moral science largely attracted his regard." Nor were his sympathies and abilities confined in their exercise to his merely professional affairs. It is the remark of Prof. Egbert C. Smyth, the son of a brother professor, who lived near and was a boyish admirer of Prof. Goodwin, that the two colleagues were associated in many objects of public concern outside of college duties; and the same authority mentions his admirable conversational powers, the memory so unfailing and inexhaustible in its resources, the crystal clearness of his thought, the aptness of his words, his cheerful and spirited manner. He speaks also of the engaging gifts of his wife (Mary Randall, daughter of Samuel and Hannah Merrick) to whom he had been married in January, 1838. With her, his delightful home had been established; and from it the two professors would "habitually walk together to their eleven o'clock recitations; or from time to time plant together elms and maples which with their own hands had been dug up in the forests." In this charming home, a perpetual fountain of knowledge and life, Prof. and Mrs. Goodwin lived for many years, subsequently transferring it to

another house in Brunswick ; rearing there a family of children, the oldest of whom, Anna Harriet, now the wife of Benjamin Vaughan, of Cambridge, was born in November, 1838. Subsequently were born three daughters : Julia, and Lucy, who died in infancy, and Mary, now the widow of the late Dr. William Canfield Spencer, U. S. A. (grandson of the late Chief Justice Spencer, of New York), and two sons : Henry, who died in 1861, and Harold, at present an attorney-at-law, residing in Philadelphia.

Another witness of this home life at Bowdoin describes it as "simple, unconventional, orderly, refined, and Christian."

Mr. Goodwin, besides his professorship at Bowdoin, held, for fifteen years, the post of Librarian to the College ; doubtless a most congenial office, bringing him into close companionship with the books he loved so well ; and to the College students, who profited by his learning, and by his enlightened power of guidance in their reading and research, offering a priceless boon. Nor were the students the only ones who benefited by his presence in this capacity. He was making at this time a strong mark in literature by contributions to various reviews, articles upon subjects germane to his chair, or upon the results of his studies in philology and history. That these labors were not exhausting, was due to his power of intense and active exercise of mind without special effort. To his trained powers such writings were recreation.

The play of his fancy, the lucidity of his style, and the fullness of his knowledge, which were displayed in these and subsequent papers (a list of which is appended), make one regret that, from the pressure of other avocations, he could not contribute to literature more extensive works. One of his contemporaries in Berwick Academy, who followed his subsequent career with the deepest interest, and is well qualified to express an opinion on such a subject, says that if he had devoted his attention to philosophical and metaphysical inquiries he would probably have attained a fame unexcelled, perhaps unequaled, by any living scholar.

The services he rendered in Brunswick to the public schools were conspicuous. Before the introduction of the graded system in the town, he was a member of the School Board ; and by his efforts the strong opposition to the change from the old methods, involving legal embarrassments, as well as a modification of public opinion, was in great measure overcome. The contest was carried to the Supreme Court, and proving successful there, the issue resulted in great advantage to public education in the State. One who is familiar with this period of his life speaks in terms of hearty admiration of "his generous and self-sacrificing labors in this cause."

During his residence at Brunswick, it was the custom of the members of the Faculty to sally out when a disturbance among the students occurred, and personally to arrest offenders. On one of these occasions, Prof. Goodwin was severely injured by a student who threw oil of vitriol into his face, occasioning great suffering, and marking him for life ;

although, happily, he escaped without permanent injury to his sight. This was not the result of any special animosity against him, but the dealing of a blow to the Faculty as a body, against whom the resentment of the attacked students was aimed. The result of this untoward event was an abandonment of the old, undignified method of quelling disturbances, as well as a widespread sympathy for the sufferer, and indignation against the offender.

His connection with the Protestant Episcopal Church, of which he afterwards became so distinguished a member, began during this period of his life. He was confirmed in 1842, at Gardiner, Me. ; and this circumstance, coupled with his prominent position in the college at Brunswick, was probably one of the considerations which induced Bishop Henshaw, at that time acting Bishop of Maine, to send there, in 1843, a missionary to establish a church. Mr. Goodwin at once took up the duty assigned him of aiding this missionary in forming a nucleus for a parish ; although, in so doing, he placed himself in apparent antagonism to other religious influences then prominent in the college, and ran counter to the traditions of the place, as well as to correspondingly strong convictions of at least some of his colleagues. They feared the effect upon the college, of introducing the services of a communion, which was at that time the object of considerable prejudice in the State, and, indeed, in New England. Mr. Goodwin's character and influence, however, made his advocacy of the new enterprise a tower of strength ; for he was universally loved and respected by Faculty and students. No event of his life displays more clearly the fortitude, the calm and steady principle with which he gave himself to the support of an unpopular movement, and of what seemed at the time a forlorn hope ; and these characteristics are visible throughout his life. In 1847, he was ordained Deacon, and in the following year a Priest of the Church.

At length his career at Bowdoin closed, when, in 1853, he was called to become President of Trinity College, at Hartford ; acting, also, as one of the Professors, at first, that of Modern Languages, and, subsequently, of Moral and Intellectual Philosophy.

His presidency occurred during a difficult crisis in the affairs of the college, the history of which will, perhaps, be hereafter produced. It may, however, be said, that his influence was successfully exerted to raise the standard of its requirements and of its discipline, and to promote clear and honest work among its students.

One who was under him in those days (Bishop Niles), referring to the singular majesty of his character and his power of interesting his pupils, says that "he has known bright but indolent men look forward with eagerness to the President's recitation hour, in Butler's Analogy and Whately's Logic ; from which far more was learned than by the study of formal logic under any other man." There was, however, as we are told by the same authority, another side of his character, not less strongly marked, which gave a brilliant lustre to his memory ; that "mirthfulness

and general enjoyment of what was really bright and clever in literature, in persons, in social and domestic life," which made him, in his own home, the centre of a group of young people, delighting himself and them with witty things of all kinds.

With such characteristics, it is easy to believe, that when called to a more prominent position, he carried with him the general and earnest regrets of Faculty and students at the severance of the tie. While still at Hartford, he was in 1855 honored by his Alma Mater with the degree of D.D.

In 1860, he was elected by the Trustees of the University of Pennsylvania to be Provost of that Institution, and immediately moved to Philadelphia, in which city, in West Philadelphia, he resided till his death. The University was at that time housed at Ninth and Chestnut streets, now the site of the post-office, and although venerable in age, was but the germ of its present self. As yet it had only the Collegiate, Medical and Law Department and a very limited staff of professors. Here also his duties were of a mixed character, including besides the government of the College, a professorship (Intellectual and Moral Philosophy) which brought him into close contact with the students.

Immediately prior to his election, the University had been for some months subsequent to the resignation of Provost Vethake, in temporary charge of the Vice-Provost, the late Prof. John F. Frazer.

It had, however, been among the traditions of the University until Provost Vethake's incumbency, that it should be in charge of a clergyman, and the Trustees, in pursuance of this policy, selected Dr. Goodwin as his successor.

His inaugural address marked a new era in the history of the University, and he at once assumed a commanding position in the Faculty and among the undergraduates. The favorable impression then produced, was confirmed and strengthened, as the daily intercourse of College life showed him to be at once rigorous in the performance of his duty and in exacting the same qualities from the young men under his charge, while they found him kind and genial upon personal contact within and without the College walls.

When, in the judgment of the Trustees, it became expedient to enlarge the scope of instruction, by adding to the liberal and classical courses, a scientific department, Dr. Goodwin feared that the change would not prove successful under the conditions then existing; and this feeling, it is supposed, influenced him in retiring from his office in 1868, when called upon to become Dean of the Philadelphia Divinity School.

It is the testimony of all who were conversant with the history of the Institution during his eight years' incumbency, that he produced a lasting and most valuable impression upon the characters of the students, leading them to habits of concentration of mind and of exactness of expression, the influence of which has been of the highest value in their subsequent career.

Upon his retirement the University testified its sense of his abilities and learning, by conferring the honorary degree of LL.D.

In 1862, Doctor Goodwin became Professor of Apologetics in the Philadelphia Divinity School, which was organized that year. The title of this chair was changed to Systematic Divinity, in 1865, and so remained, he holding the office till his death. In 1868, upon leaving the University of Pennsylvania, he was made Dean of the Divinity School and retained that position till 1883, when advancing years and somewhat impaired health, coupled with the removal of the Institution to a distance from his home, compelled his withdrawal. For these duties he was preëminently fitted.

A record of the events of his life would be most incomplete, without particular mention of his labors in the Church of his love, rendered especially in her councils, both Diocesan and General. Except in one instance, St. Gabriel's, Windsor, Ct., where he remained some three or four years, he never assumed a permanent Rectorship, but was, at intervals, temporarily (sometimes for months together) in charge of parishes. This fact, and his long connection with educational interests, together with his great ecclesiastical learning and power as a debater, were undoubtedly prime factors in making him, for so long a period, a leader in the governing bodies of the Church. As early as 1853, he was sent by the Diocese of Maine to the Triennial General Convention meeting that year. From Pennsylvania he was sent in 1862, to the first Convention held after his removal to that Diocese, and continuously thereafter until that of 1889, the last one previous to his decease; thus being a member of that august assembly for ten successive sessions. At the same time he was a member of every Annual Diocesan Convention for thirty years. He promptly attained and kept throughout this period in both, a commanding position and leadership in that school of Churchmanship to which his sympathies tended (the Low Church or Evangelical party). And apart from this, his manifest qualifications for the post, caused his election or appointment in both bodies on the "Committee on Canons," and for many years past, to the chairmanship thereof. As this Committee shapes all legislation, and suppresses a multitude of proposals for revision or change, its chairmanship demands not only great learning and clearness of conception, with aptitude in debate, but also great conservatism. All these qualifications found their realization in Dr. Goodwin. Independently of the duties arising out of these positions, it is probable that few, if any, important measures brought forward in either House, failed to receive his close attention and criticism. Indeed, he suffered no resolution presented to the House to pass, without a close analysis of its phraseology and of its possible results. His support or opposition was always of weight, and in the Convention of the Diocese it was apt to be decisive.

His influence in the Diocese was further conspicuously shown by his long service as Chairman of the Standing Committee, a body which acts as constitutional advisor of the Bishop, and, in his absence, as a substitute, so far as concerns his administrative powers.

To attempt an analysis of the character of so remarkable a man, is a

task peculiarly difficult ; his qualities were of so varied a nature, and presented strength in such apparently opposite directions. Irradiating his whole life, was the power of Christian faith. This was, undoubtedly, its dominating influence, the keynote of his nature. Gentle and courteous to a high degree, sympathizing and consolatory to those who were suffering from trial and loss, a lover of children, his heart was womanly in its tenderness. But in the defense of right, in the attack upon vice, in the public debate upon policy, in the attempt to redress evil, whether in Church or State, he was strong and uncompromising. When measures involving ecclesiastical opinion were under discussion, he was thoroughly alert, quick to point out what he conceived to be weak points in the armor of his opponents, sharp and decisive in piercing them, unwilling to surrender the slightest advantage or to adopt any compromise.

In debate "he thought upon his feet," and it was wonderful to hear him touch upon some point in a speech or a resolution, to which his attention had just been directed, dilate upon it, unfold all its possibilities, pursue its results to their legitimate end (and sometimes, perhaps, beyond it), until nothing was left of his antagonist or of the obnoxious measure. All this time there would be no hesitation ; every word would be the exact expression of his thought ; the logical process was perfect, the effect overwhelming. Such self-command is rarely seen combined with such learning and logical power. Familiar with many languages, ancient and modern, a close student of their structure and the derivation of their words, these words were his weapons ; the exact scope and weight of each being carefully appraised, their relation to each other as carefully measured. He used them with telling effect, and was quick to point out where others failed to appreciate their true intent. In conversation, this power of his was displayed in quite a different way. A keen humorist, he delighted in word-play, and heartily enjoyed the sallies which resulted from an encounter of wits.

But a perfect knowledge of the qualities of different weapons would be worse than useless, were it not for an enlightened power of selecting and employing them. So the philologist is not necessarily a wise reasoner. Herein, then, lay Dr. Goodwin's great power in moulding legislation, that possessing such knowledge, his clear and highly trained reasoning powers made him a logician of the highest order. In his speeches there was a singular freedom from an attempt at eloquence or at display. He was not intent on moving the imagination of his hearers, or persuading them to his side ; rather to drag them with him by the irresistible force of his reasoning.

As an educator, which, after all, was the vocation in which most of his life was passed, one of his former pupils—himself now well advanced in years, and qualified by his own well-earned standing to judge fairly—Rev. C. C. Everett, says that he possessed in those days two distinctions which contributed to his success. One was that "he taught ; that was something more rare in those days, in all colleges, than now. His hour

was crammed full of information. This was chiefly in regard to the derivation and affinity of words; though the beauties and the meaning of the work studied had their place." The other distinction was "his habit of inviting the students to his house to tea." By this means, adopted in advance of his times, but now happily imitated, he became familiarly known to those committed to his charge, and gave them the advantage of social intercourse.

Apropos of this latter custom, it is related of him that, shortly after reaching Hartford, a friend visiting at their house witnessed the following characteristic scene. The door-bell rang about tea-time, and some half-dozen college students arrived. Doctor Goodwin and his wife welcomed them without any sign of surprise. After some delay a hospitable meal appeared and was discussed, followed by a pleasant evening; both host and hostess exerting themselves to entertain their uninvited visitors. After their departure each looked at the other, but neither was able to explain the visit. The next day the mystery was solved by a call from a delegation of students, who found they had been hoaxed by some of their fellows, and who desired to apologize for the intrusion. Needless to say, the young men were ever after strong friends of the president and his wife. The next invitation given to a set of students, however, was not accepted, they fearing the repetition of the joke upon themselves.

In personal appearance, Dr. Goodwin was tall and dignified, with finely-cut features and piercing eyes. The musical tones of his voice linger in one's memory. In late years, when time had crowned him with silver locks, and the deliberate step of age characterized his movements, his figure was one to command, as it received, the highest reverence. But he never lost a certain vivacity, which awakened at the meeting with his friends.

It has been said that Christian faith was the dominating keynote of his nature. None who knew him could fail to recognize the truth of this statement. He was a man of strong piety, in the noblest meaning of that word. Always grave and matured beyond his years, his religious life awakened during the later years of his college days, and steadily expanded during all the remaining years of his life, coloring and subduing all of his faculties, consecrating all his attainments to the service of his divine Master. His light shone more brightly as the darkness of waning years gathered around his earthly path. And his memory must remain, like a beacon, to those who knew him, an evidence of the profound truth and power of Christianity.

An examination of the list of his writings, to which allusion has been made, will show the versatility of his attainments, as well as the active interest he always took in those questions of the day, which, in his view, would affect injuriously the cause of Christian truth. This list covers only those speeches which were reprinted separately. To appreciate his activity in this respect, one must look through the journals of the Ecclesiastical Conventions of which he was a member, the pages of which are

crowded with evidences of his incessant participation in debate. Other articles and works are upon questions of ethics, religion, history, ethnology, philology, politics, science, statesmanship, etc., besides numerous addresses before Church congresses, college alumni, and discussions of questions relating to the polity and services of the Church, and, in addition to all these, a great body of sermons.

Dr. Goodwin suffered greatly at times, during the latter part of his life, from insomnia. From this, however, he measurably recovered, and his death, after a brief attack of partial paralysis, came most unexpectedly. On the fifteenth day of March, 1890, he passed away, leaving a gap which, in society and in the Church, cannot soon be filled, and an enduring and grateful memory in the community, for his eminent services in the cause of religion, and good learning. His epitaph may fitly be written in words of his own choice :

“A servant of Jesus Christ, and for Him a teacher of men.”

He was laid to rest in Woodlands Cemetery by the side of his beloved wife, whose death a few years earlier had closed upon earth a companionship which had endured for forty-six years ; and was followed to the grave by the Bishop of the Diocese and a large body of his fellow-clergy, as well as by a multitude of friends and others distinguished in every walk in life. The resolutions of affectionate regard which were adopted by the former, are appended, together with those of the Standing Committee of Pennsylvania.

Besides his membership in the American Philosophical Society, to which he was elected early in 1861, he was a member of the Historical Societies of Maine and Pennsylvania, the American Academy of Arts and Sciences, and the American Oriental Society ; and the first President of the Society of Biblical Literature and Exegesis.

APPENDIX A.

BIBLIOGRAPHY OF THE REV. D. R. GOODWIN, D.D., LL.D.

1. “On the Nature and Effects of Emulation ;” *Am. Quart. Register*, Aug., 1832 (see bound vols. of *Register*) ; pp. 7.
2. “On the Worth and Care of the Soul ;” *Abbott’s Rel. Magazine*, Dec., 1833 ; pp. 4.
3. “Review of Upham on the Will ;” *Biblical Repository*, April, 1836 ; pp. 33.
4. “On Radical Opinions ;” *Literary and Theol. Review*, June, 1836 (3 and 4 bound in a volume of pamphlets labelled “*Theol. Review*, Vol. I”).
5. “On Religious Ultraism ;” *Literary and Theol. Review*, March, 1836 ; pp. 10.

6. "On the Philosophy of History;" *Methodist Quarterly Review*, July, 1842; pp. 38.
7. "The Times, Character and Political System of Machiavelli;" *Biblioth. Sac.*, Feb., 1846; pp. 44.
8. "Civilization, American and European;" *Am. Whig Review*, June and July, 1846; (in columns) pp. 60.
9. "On Capital Punishment;" *Bibliotheca Sacra*, May and Aug., 1847; pp. 90.
10. "Fowler's Grammar;" *N. Am. Review*, Oct., 1851; pp. 37.
11. "Unity of Language and of Man;" *N. Am. Review*, July, 1851; pp. 28.
12. "Harrison's English Language;" *Bib. Sac.*, Oct., 1851; pp. 22.
13. "Resurrection of the Body;" *Bib. Sac.*, J 1852; pp. 26.
14. "Latham's English Language;" *N. Am. Review*, Jan., 1852; pp. 23.
15. "Mackay's Progress of the Intellect;" *N. Am. Review*, July, 1852; pp. 48.
16. "Ethnology and the Scriptures;" *Prot. Epis. Quarterly*, July and Oct., 1855; pp. 58.
17. "Nott and Gliddon, Types of Mankind;" *Church Review*, Jan. and April, 1855; pp. 60.
18. "Sawyer's New Testament;" *Am. Theol. Review*, May, 1859; pp. 9.
19. "Sawyer's New Testament;" *Church Review*, April, 1859; pp. 28.
20. "Cabell's Unity of Mankind;" *Am. Theol. Review*, May, 1859; pp. 10.
21. "Grant's Ethics of Aristotle;" *Am. Theol. Review*, Feb., 1860 (for copy, see Series of the Review).
22. Address at the Dedication of the Free Academy at Norwich, Conn., 1856; pp. 6.
23. Sermon at New Haven: "Christianity neither Ascetic nor Fanatic;" 1858; pp. 15.
24. Sermon at Middletown: "The Christian Ministry," and an extract from the same; May, 1860; pp. 21.
25. "Darwin on Species;" *Am. Theol. Review*, May, 1860; pp. 18.
26. Inaugural Address as Provost of the University of Pennsylvania; Sept., 1860; pp. 22.
27. "Powell on the Evidences;" *Am. Theol. Review*, July, 1861; pp. 19.
28. Memoir of John Merrick, Esq.; for the *Maine Hist. Soc.*, with Appendix, Jan., 1862; pp. 40.
29. "Religious Education in Colleges;" *Am. Theol. Review*, April, 1862; pp. 10.
30. Speech in the Prot. Epis. General Convention, in reply to Dr. Hawks, Dr. Mahan and others, Oct. 14, 1862; pp. 35.

31. "Review of Bp. Colenso's Part I on the Pentateuch, and of Dr. Mahan's Answer;" Am. Presb. Theol. Review, April, 1863; pp. 36.
32. "Review of Bp. Colenso's Part II;" Am. Presb. Theol. Review, July, 1863; pp. 15.
33. "The Antiquity of Man. Review of Lyell's Geol. Evidences of, etc.;" Am. Presb. Theol. Review, April, 1864; pp. 26.
34. Obituary Notice of Pres't Hitchcock for Am. Phil. Soc., Nov., 1864; pp. 7.
35. "Southern Slavery in its Present Aspects:" containing a Reply to a late work of the Bishop of Vermont on Slavery; Oct., 1864; Lip-pincott and Co., 12mo, pp. 343.
36. Discourse Commemorative of Rev. Dr. John A. Vaughan, Oct., 1865; pp. 38.
37. "Hints on Historical Reading;" N. Y. Ledger, June 8, 1867; pp. 5.
38. Sermon on "Perpetuity of the Sabbath," 1867; pp. 64.
39. Sermon on Ritualism: "Shall we Return to Rome?" 1867; pp. 33.
40. Tract on "The Division of Dioceses, by a Presbyter," 1868; pp. 16.
41. Article on "Spiritualism *vs.* Christianity;" Penn Monthly, March, 1870; pp. 7.
42. Article on "The Supreme Court of the United States;" Penn Monthly, May, 1870; pp. 12.
43. Article on "Resurrection," in Smith's Bib. Dictionary, Am. Ed., 1867-70 (written in 1869); 23 cols.
44. "Memoir of S. V. Merrick," read before the Am. Phil. Soc., Dec. 16, 1870; pp. 13.
45. Letter on "Italian Unity," read at the New York Meeting, Jan. 12, 1871 (see Vol. Report); pp. 6.
46. "Huxley's Writings" (Lay Sermons, etc.); Am. Presb. and Theol. Review, April, 1871; pp. 32.
47. An Anonymous Article, Dec., 1871; pp. 26.
48. "Archbishop Laud," "Leo the Isaurian" and "Lactantius," in McClintock and Strong's Cyclopedia of Theol. and Eccles. Lit., 1872; 20 cols.
49. An Anonymous Article, Dec., 1872; pp. 69.
50. "The Cosmical Effects of Adam's Fall;" Penn Monthly for March, 1873; pp. 13.
51. Address before the Alumni of Bowdoin College, July 8, 1873; pp. 26.
52. An Anonymous Article, Sept., 1873; pp. 13.
53. Deposition in the Calkins *vs.* Cheney Case, Oct., 1873; pp. 75.
54. Paper presented to the Evangelical Alliance, New York, Oct., 1873; 10 cols.

55. An Anonymous Article, Nov., 1873; pp. 103.
56. Articles in *Evening Bulletin* on "The New Constitution of Pennsylvania," Dec., 1873; pp. 10.
57. Another Anonymous Article, Jan. 24, 1874; pp. 9.
58. Another Anonymous Article, 1874.
59. (Printed, not published) "Apologetics or Evidences of Christianity," a Syllabus of Lectures, May, 1874; pp. 56.
60. (Printed, not published) "Canon, Inspiration and Sufficiency of Holy Scriptures," a syllabus, May, 1874; pp. 43.
61. (Printed, not published) Syllabus of Lectures on "Systematic Divinity," Feb., 1875; pp. 190.
62. Speech before the Second Church Congress, Nov., 1875; pp. 5.
63. "Reciprocal Influence of Christianity and Liberty" (No. 54 completed), Ch. Rev., July, 1876; pp. 16.
64. Prepared Anonymously, a volume of Essays, May, 1877; pp. 448.
65. "The Church and Common Schools," (a tract) Nov., 1877; pp. 4.
66. Speech before the Fifth Church Congress, Oct., 1878; 2 cols.
67. Paper read before Fifth Church Congress, Oct., 1878; 20 cols.
68. "Dogmatic Standards," article in Ch. Rev., Oct., 1878; pp. 20.
69. Review of Dr. Shield's "Final Philosophy" in *The Churchman*, Jan. 12, 1878; 6 cols.
70. "The New Ritualistic Divinity neither the Religion of the Bible and Prayer Book nor of the Holy Catholic Church; being a Defense of the Protestant Episcopal Church in Pennsylvania against the attack of Henry Flanders, Esq., of the Philadelphia Bar," Jan. 6, 1879; pp. 101; ditto Second Edition, April 25, 1879, with an Appendix of 35 pp.
71. "The Presbyterian's Reply to the Priest's Letter," Feb. 14, 1879; pp. 10.
72. Notes of the Investigation by the Bishop and Standing Committee in reference to certain practices at St. Clement's Church, May, 1880; pp. 47.
73. Address at Seventh Church Congress on "The New Revision of the New Testament," Oct., 1881; pp. 4.
74. Address at Seventh Church Congress on "The Relation of Parishes to the Diocese and of the Dioceses to the General Convention," etc., Oct., 1881; pp. 3.
75. "The Ministry We Need," An Address, etc., Nov., 1881; pp. 11.
76. "On the use of $\epsilon\lambda$ and $\kappa\alpha\rho\delta\acute{\iota}\alpha$ and of $\psi\upsilon\chi\eta$ and $\pi\acute{\nu}\epsilon\upsilon\mu\alpha$ and connected words, in the Sacred Writings;" Journal of Soc. of Bib. Lit. and Exegesis, June and Dec., 1881; pp. 20.
77. "Memorial Discourse on Henry W. Longfellow before the Alumni of Bowdoin College," July 12, 1882; pp. 30.

78. "In Memoriam, John Cotton Smith;" Bowdoin Orient, May, 1882; 3 cols.
79. "Notes on the Late Revision of the New Testament Version;" Whitaker, N. Y., Sept., 1883; 8vo, pp. 212.
80. "Reminiscences of Longfellow;" Bowdoin Orient, Feb. 27, 1885; p. 1.
81. "Christian Eschatology" Phila., Easter-tide, 1885; pp. 79.
82. Two Articles in *The Church*, in defense of do., April, 1885; 8 cols.
83. Letter to Washington Bowdoin Alumni; Bowdoin Orient, March, 1886; 2 cols.
84. Eight Articles in *The Church* on "The Atonement," Nov. 29, 1885, to Jan. 16, 1886.
 "Some Thoughts on the Atonement," Pamphlet Pub. by Ev. Ed. Soc. Phila., 1887 (A second edition and enlargement of the "Eight Articles" above); pp. 59.
85. "A Lenten Meditation," in the Church Magazine, April, 1886.
86. "Note on the use of *ὅπερ* in the New Testament;" Exeg. Soc. Journal, 1885; pp. 2.
87. "Note on the use of *καί* in Heb. x. 38;" Exeg. Soc. Journal, 1885; pp. 2.
88. Notes on *ἐὰν μή* Gal. ii. 16; *τροπή* *ἀποσκίασμα* Jas. i. 17; and *θεῶν οὐτός* Matt. xxvii. 54 and Mark xv. 39; Journal Exeg. Soc., June, 1886; pp. 8.
89. "Notes on the Revised Translation of Matt. xvii. 9, compared with Mark ix. 9; Luke ii. 2; xix. 14; John xii. 4; Acts i. 25; ii. 2; ii. 47;" Journal Exeg. Soc., June, 1887; pp. 2.
90. "Note on the Polarity of Prepositions;" Journal of the Exegetical Society, Dec., 1887; pp. 3.
91. "Note on *πάντες οὗ* and *ἡμεῖς* in I Cor. xv. 51 and 52;" Journal Exegetical Society, 1888.
92. "On 'Again' in the Apostles' Creed;" in *The Church*, March 26, 1887; 3 cols.
93. Article on "Separate Missionary Jurisdictions for Colored People in Certain Dioceses," in *Southern Churchman*, Sept. 20, 1888; 2½ cols.
94. Article on "This Church" and "other Denominations" in the Canons; *Standard of the Cross and the Church*, Jan. 5, 1889; 1½ col.
95. Four articles on the "Change of Name" of our Church in *The Standard and The Church*, Jan. 19, Feb. 2, 9, 16, 1889.
 Ditto, in a Pamphlet entitled "Shall the Protestant Episcopal Church in the United States of America cease to exist?" published by the Evangelical Ed. Society, 5000 copies, May, 1889; pp. 36.
96. Speech in the General Convention, Oct., 1889, on "Proportional Representation in the House of Deputies," with a note appended, in *The Standard of the Cross and the Church*, Nov. 16, 1889; 4 cols., — 12 pp.

APPENDIX B.

MEMORIAL ADOPTED BY THE CLERGY.

The Clergy of the Protestant Episcopal Church in the Diocese of Pennsylvania, called together by the recent death of the Reverend Doctor Daniel R. Goodwin, desire to place on record the following minute concerning their departed brother :

Dr. Goodwin's long and faithful service here made him, perhaps, the most conspicuous figure among us. His great ability, his ripe scholarship, the wide extent, indeed, and the minute accuracy of his knowledge, his quick perception, his readiness in debate, the power of his reasoning, and his unflinching courage in the maintenance of his own conscientious convictions were readily recognized by all who knew him. There were, however, other traits of his character which, possibly, more than his vigorous intellect, his rare learning, and his logical power, endeared him to his friends. For, in union with these qualities, there was in him a wonderful degree of gentleness and tenderness. No one had a keener sympathy with those in sorrow ; no one a more wonderful power of adapting himself to their spiritual needs. His words to the sick and suffering, always happily chosen, were full of grace and consolation. They who were recipients of his ministry of mercy can never forget it. His rare judgment was never better tested than when he came into the seclusion of the sick-room to bring the comforts of religion. His fine mental powers, cultivated by long years of faithful and earnest study, shone at their brightest where the world is too apt least to esteem them.

They whose privilege it is to have known him in his home life—to have witnessed his affection for his friends, his gentle kindness to little children, his fine courtesy, his deep love for those bound to him by tenderest ties, and his genuine humility—well know how large an element in his true greatness was found there. As his days drew towards their close (and, thank God, with unabated intellectual power on his part), it may without exaggeration be said of him that his spiritual nature seemed to be ripening more and more for the peaceful rest of the blessed.

True to his friends, true to his country—grandly so in her years of peril—valiant for the truth as it presented itself to his mind and his heart, long must his memory be cherished by all who have learned from him to prize what is best and noblest in the pursuits of life.

APPENDIX C.

MEMORIAL ADOPTED BY THE STANDING COMMITTEE OF PENNSYLVANIA.

At a meeting of the Standing Committee, held April 1, 1890, the following minute was adopted :

In the death of the Rev. Dr. Goodwin the Church has lost one of her

brightest ornaments, Theological Learning one of its most efficient upholders, and Religion one of its ablest defenders. Were this the opportunity, we might expatiate on each of these relations in which our departed friend and brother held so conspicuous a place. It will fall to the lot of others to do him justice in these particulars. It is ours rather to speak of him in connection with his membership for so many years in this body, and for most of the time its presiding officer. To say that he presided with uniform courtesy and intelligence would be saying but little. He was our authority in all matters pertaining to ecclesiastical law, and his was the acute mind which was ever ready to untie knotty questions. The adequacy of his learning was but rarely, if ever, at fault, and the lucidness and cogency of his reasonings in almost all instances, if not in all, admitted as conclusive. We shall greatly miss him here, as elsewhere in the Church. He was always, in her deliberative assemblies, a master of sentences, a mine of learning, a logical force that elicited the admiration of all. Long will he be remembered for all these high qualities by those who, in such assemblies, listened to his voice, the voice that, alas, for us, is now hushed in death.

We, too, will remember him for all that ; and not less, for his devoutness in worship, his genialness in social converse, his consistency of Christian living, his honor for his high calling, and his untiring industry and inexhaustible patience in the discharge of every duty devolving on him in the various departments of effort in which he was called to exercise his eminent abilities. We thank God for all that He made him to be, and for all that, being what he was, he did for the cause of religion in the Church, and of good learning and right thinking and acting in the world. He will take his place assuredly for long continuance in the memory of the Church, and especially the Church in this Diocese, of which he was so able and devoted a minister.